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Behold, I Make All Things New

To be honest, I'm utterly apathetic about the dawning of the new millennium. It isn't just that I doubt the gloomy scenarios painted by computer experts (who are making money hand-over-fist from the Y2K panic). Nor is it merely that I recognize the utterly accidental nature of this date, given that the 2000th year after our Savior's birth is already several years in the past. And it's certainly not that I buy the mathematically correct but psychologically obtuse notion that the new millennium doesn't begin until January 1, 2001.

As a teacher, I simply keep time differently than the rest of the world does. On January 1, I'll be midway through the academic year—tinkering, adjusting, persevering. It won't feel like a new year to me. Truth be told, even spring, praised by poets and other romantics as the time of promise and new life (but in Chicago a dirty, dreary, muddy, exasperating time that always arrives a month after it ought to), leaves me oddly uninspired. I prefer September.

That's when my new year begins, with an exhilarating sense of newness and anticipation. My classes, whether filled with familiar faces or entirely new to me, inspire me with a sense of endless possibility. In September the promise St. Paul expresses seems tangible: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). It won't take long, of course, for the sense of newness to fade in my classroom, the possibilities to narrow, and the *tabula rasa* to be scribbled over with notes both good and bad. But even then, if I can continually recall the promise of September—and more to the point, remember that God "makes all things new" not once a year but daily—I can stay energized by a sense of endless possibility.

In this spirit of newness and promise, this issue of *Lutheran Education* faces, Janus-like, straight into the past. George Marsden anchors his remarks on the future of Christian higher education in an understanding of its history, Len Bassett reconsiders Lutheran schools' tuition policies by chronicling their past and documenting current attitudes, and Mary Hilgendorf draws encouragement for today from Walther's historical vision for Lutheran education.

Lutherans can be historical to a fault at times, so locked into old patterns of behavior that "tradition" seems more a roadblock than a resource. Nevertheless, as a liturgical, confessional church, we have often managed to maintain a proper sense of the past, avoiding the ahistoricism sometimes characteristic of American Protestantism. I trust that the historical focus of this issue will provide insight and inspiration for our work in the new year and the new millennium.†

From Where I Sit

By Jonathan M. Barz, Editor

The Task of the Scholar in the Christian University

Dr. George Marsden is Francis A. McAnaney Professor of History at Notre Dame. He is known for his work in American religious history and has written extensively on Christian higher education. His six books include The Soul of the American University (Oxford, 1994) and The Outrageous Idea of Christian Scholarship (Oxford, 1997). This article is adapted from his "Morality, Culture and Christian Community Lecture" at Concordia University, River Forest.

One of the jobs of an historian is to help us notice things in the present that are peculiar. By looking at ourselves in the perspective of past societies, we notice things that we take for granted about ourselves but which a visitor from another age would find very peculiar.

Tonight's subject is one of those peculiarities.¹ Almost all Americans claim to believe in God. Two-thirds believe in traditional Christian doctrines. (One wonders how deep it goes. As someone has said, the most fundamental question for most Americans is "Where's the mall?"). But let's concede that much of American religious profession is of low voltage. Still, even if only half of those who made such professions were somewhat serious about it that would still be an awful lot of people—maybe a third of Americans—would be making the immense claim that there is a being, great enough to create this unbelievably vast universe, who cares for us. Think of that. One should expect this belief in God to have huge intellectual implications for a lot of other things we believe. Yet in our educational system—when it comes to passing our ideas from one generation to the next—we have almost no room at all for God. Not only do we seldom mention God in most of our classrooms; we act as though He does not exist. In our places of worship

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we say that our religion is not just for one day a week. Yet in most of American education, especially in our higher education, we send the message that when it comes to the really important things in life—what we should think about other people, society, politics, economics, careers, the environment, ourselves, our moral values, our nature and destiny (if any)—our young people ought to think about these subjects as though God did not exist.

A visitor from another era would think that—given our degree of religious profession—our culture was simply crazy. Suppose, let us say that a scholar such as a Socrates, an Erasmus, or an Isaac Newton—were to show up, and we had to explain that although much of our population believes, now we do not talk about God in the classrooms. Such a visitor would think we were crazy.

How did we get that way? I will not attempt to review my entire historical argument here concerning how we got this way.² But I can give you the basic argument. Through the Civil War era most American colleges were sponsored

by religious groups or had a strong Protestant presence. Even the state universities (or the colleges that preceded them) were Protestant—some denominational. Most had clergymen as presidents and required chapel. This Protestant establishment was not fair to Catholics, Jews, and others. If these universities were to serve the whole public, they would have to be broadened.

Most of the first generation who transformed the old-time colleges into

In most of American education, especially in our higher education, we send the message that when it comes to the really important things in life—what we should think about other people, society, politics, economics, careers, the environment, ourselves, our moral values, our nature and destiny (if any)—our young people ought to think about these subjects as though God did not exist.

modern universities in the late nineteenth century were New Englanders who had grown up during the Civil War era and were inspired by ideals that paralleled those of the Yankee cause in the Civil War. They were interested in building a great unified civilization that was founded both on the highest moral

ideals to which all should conform and on the latest techniques of advancing capitalist civilization. It was like a combination of the technology of General Grant's army and the idealism of "The Battle Hymn of the Republic." This

combination of nationalist idealism and zeal for technological advance characterized the Republican party to which almost all university leaders belonged.

Though these university builders were still Protestants, essential to the outlook of most of them was that religion should be essentially “non-sectarian.” That assumption was necessary for building a unified culture. That meant that theology—or serious talk about God—should be moved away from the centers of public life, since it was divisive. With theology removed, religion should focus on morality, which could bring the nation together rather than divide it. In intellectual life, the natural science method should be the highest intellectual authority and the model for thought in most disciplines. The natural science method of inquiry, defined as free from all prior faith commitments, was regarded as the ultimate non-sectarianism that should unite everyone, once they were sufficiently educated.

By the early twentieth-century the explicitly Protestant dimensions of this outlook had receded to ceremonial occasions and the outlook could be described as built essentially on reverence for science and democratic ideals. “Education,” said a typical statement in 1915, “is the corner stone of the structure of society, and progress in scientific knowledge is essential to civilization” (AAUP). Unbiased

scientific education, such people presumed, would also promote a consensus of humanistic, democratic ideals. It would help bring people together and help them get away from local and parochial prejudices that threatened the unity of the nation and its economic and moral progress.

The central theme in this story is that these now classic principles of higher education were shaped in the progressive era as part of the larger project of national consolidation. Some groups, such as Catholics and fundamentalists and ethnic minorities were resisting, of course, but national consolidation shaped mainstream educational policies.

So far as religion is concerned the central theme is that particular theological beliefs were seen as divisive and so declared essentially “private” concerns. Institutions of higher learning were “public trusts.” At least the best ones were. Religious groups could continue to have their own colleges if they wanted, but true higher education—which served the public and would lead to national moral progress—would be free of substantive religious concerns

That’s the historical question which I won’t deal with here. I’ll just say that, by early in this century, America’s leading educators had concluded that the best education would reverence a combination of scientific and democratic ideals. These two ideas could be brought

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together under the rubric of “freedom”: Science would involve free-inquiry, democratic ideals would entail learning to live freely, to think and choose for oneself.

Freedom is, of course, a wonderful ideal—and we should value both these kinds of freedom, free scientific inquiry and freedom to choose one’s own beliefs. But, like lots of good things, these good ideals were so valued, to the exclusion of everything else, that they led to distortions. One of those distortions, in my view, was that America’s educators declared that the only first-rate education is education free from all religious direction or constraint.

Just one example: the American Association of University Professors (AAUP) has, through most of this century, held a policy which one of its committees has recently summarized this way: (1) institutions of higher learning have the prerogative or the right to require doctrinal fidelity of their professors and (2) institutions who exercise that prerogative necessarily “forfeit the moral right to proclaim themselves as authentic seats of higher learning.” In other words, American

institutions are free to define themselves any way they want, including religiously, but if they do have some religious requirements of their faculty they are automatically regarded as second class institutions.

The best education, such educators have presumed, is that of wholly secular universities that revere science and personal freedom. If religious colleges aspire to be regarded as truly first class they should drop their religious

requirements or expectations and adopt educational standards like the universities.

This is a complicated issue which I will make too simple, but I think even if we went through the complications one simple point would emerge. It is this:

the time has come to rethink the premise that the best education is secular and that religiously based education is automatically inferior. Religious colleges, instead of feeling that they are under pressure to become more like their secular counterparts, should take pride in the religious character of their education, attempting to strengthen it rather than weaken it.

One of the beliefs of the progressive educators who designed the secular ideals

Religious colleges, instead of feeling that they are under pressure to become more like their secular counterparts, should take pride in the religious character of their education, attempting to strengthen it rather than weaken it.

for American education was that free scientific and democratic education would lead to moral progress. That has simply not happened. We live in a land of moral pygmies. Although our universities are not primarily to blame, I do not think it takes much of an argument to say that neither are our universities capable of providing the kind of coherent moral leadership that our early century predecessors hoped they would. Even though universities today contain many wonderful moral people, as institutions they are morally incoherent. Tolerance is the one preeminent value. But tolerance, as wonderful a virtue as it is, will get you only so far. One needs some other basis for constructive positive beliefs. Yet in our secular universities and colleges that have followed their lead, strident political claims have long preempted most meaningful ethical debate. True to post-modern premises, power often determines what is "right." No moral claim is safe from deconstruction. Especially the humanities, which one were considered the best hope for finding a basis for moral guidance, have been immobilized by competing political agendas.

In the *Chronicle of Higher Education* recently there was an essay by a literature teacher at a City College who could not get her students to condemn human sacrifice, when discussing Shirley Jackson's short story "The Lottery." The only value they seemed to share was tolerance (Haugard, 1997). Tolerance is

a good thing, but it can only go so far in building a culture. Of course, this moral incoherence among the students grows out of our larger national culture, government, business, and the media—but the secular universities and colleges have no way to counter it.

In the light of such developments, I would suggest that the time has come for our culture to be rethinking the role of religiously-based colleges. Given the morally-fragmented, technically-oriented, careerist state of our major universities and their undergraduate colleges, why in the world should we think that they should be setting the standard for the best education and that religious colleges should be trying to catch up? True, most secular universities still have vastly more resources. But what else do they have? In these days of a perpetual buyers' market for faculty, many religious colleges, even of modest means, can have excellent faculties. Building a vision around a particular religious tradition often contributes to such colleges being better places to help produce morally responsible citizens than are giant universities. And so far as the sciences are concerned, many religious colleges have proved that scientific programs are just as rigorous and as fair-minded as programs at their secular counterparts.

So here's a suggestion. Perhaps the time has come when it is the secular universities that should be thought of as second class and urged to find some way to try to catch up qualitatively to what

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some of the religious colleges are doing.

Religious colleges, in the meantime, should not feel that they should have to apologize for their religious character. Rather they should be building themselves up as models of an alternative higher education that others might want to emulate.

I suppose in this setting we may all agree on this principle—that other should admire us more—but what should we do? One thing I think is especially important is that Christian colleges work hard at integrating their Christian principles with teaching and scholarship. To do this, faculty and students have to do some consciousness-raising. They will have to do consciousness-raising about the legitimacy of thinking about the religious dimensions of all aspects of life and learning. As I said at the outset, we are all products of a culture in which we have learned to make sharp separation of religious and secular activities into different compartments. We treat our Christian belief as though it were an added option (I'll take the fancy hub caps—the Presbyterian ones) which some people may want and other will not. It's a private matter—but when it comes to the practical things of life we just learn what everyone else learns. Business is business after all—so we say. Well, business is not just business. We should be thinking about the Christian implications for all the business of our lives and learning. Such perspectives won't change everything—lots of

technical skills and procedures will remain the same. But whenever we get to the big picture it will change some things.

In building Christian perspectives on learning, I think we can learn from the example of the feminists. Forty years ago there were few people thinking about the implications of gender for teaching, learning, and scholarship. Nonetheless, there were many such implications and after some decades of consciousness-raising most people recognize many of these. We might also see many of the claims as too overblown and strident, and that should be a warning to Christians not to do the same.

Christian perspectives, I would argue, can make far more difference in far more areas of learning than does gender. Christianity involves immense claims about reality and some of these should make a vast difference about how we think about some things. For instance, if we believe that all reality is created by a God who cares for us and reveals himself to us, then we can't view human moral ideals simply functionally, as nothing more than arbitrary constructions of the powerful or as survival mechanisms of the oppressed. Rather we would see that—whatever else they are—the most important thing about human constructions of moralities is how well they conform to divinely instituted standards.

Similarly, the belief that God has created us provides us with a place to

stand in evaluating the cult of self in modern and post-modern culture. With God the Creator out of the way as a serious component of our thought, views of human capacities have become immensely inflated. Much of the history of modern and post-modern Western thought could be written as the elimination of the Creator and the consequent inflation of human ego and achievement.

Unlike most contemporary educators and students, we should be talking about human limits as well as about human greatness. Of course, Christianity greatly values humans, even those who may seem least significant. Yet to paraphrase Pascal, humans are the crown of creation and the scum of the earth. The heart of human sinfulness is in our achievements, in the illusion that we can be our own gods, a law unto ourselves, creating and controlling our own reality.

These are just a few illustrations. I could give many others. The point is that with God in the picture we have a very different picture. For one thing, if we remain keenly aware that God is in our

intellectual picture the dimensions of the rest of the picture will shrink drastically. For another, if God is in the picture, God will be at the center of the picture. Rather than seeing ourselves, as we normally do, as at the center of reality, we will see that we are on the periphery no more significant than anyone else.[†]

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1. Various portions of this address are based on passages published in other of the author's writings. These include *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997); "What Can Catholic Universities Learn from Protestant Examples?" in *The Challenge and Promise of a Catholic University*, Theodore M. Hesburgh, C.S.C., ed. (Notre Dame: University of Notre Dame Press, 1994); and "Rethinking Academic Freedom," *First Things*, Fall 1998.
2. Editor: See the author's *The Soul of the American University: From Protestant Establishment to Established Non-Belief* (Oxford University Press, 1994).

LCMS Schools' Tuition Policies

Dr. Len Bassett serves as Dean of the College of Graduate Studies at Concordia University, Nebraska. He holds bachelor's and master's degrees from Concordia University, Nebraska, and a PhD in Education Administration from St. Louis University. He has served congregations as teacher and administrator, in Utah, Missouri and Michigan. Len has made numerous presentations to congregations across Synod and at regional, district and national conferences.

Lutheran schools in America began with Swedish immigrants who established a number of settlements in Delaware, New Jersey, Pennsylvania, and Maryland. Delaware holds the distinction of being one of the first colonies to establish religious freedom. It was in 1639, in the northern section of what is now the state of Delaware, that the first regular Lutheran services were held. Pastor Reorus Torkillus and his successor in 1643, Pastor John Campanius, attended to the schooling of the children. Schoolmasters were later employed (Kretzmann, 1920).

The first Dutch Lutheran congregation in New York began shortly after 1623 but it did not organize until 1648. (Unlike Delaware, New York did not allow the freedom to establish a Lutheran school until 1752, after the colony fell under the control of the English. Prior to this the colony was under the control of the Dutch Reformed and all children were compelled by government decree to attend the Dutch Reformed church school.) The congregation existed under several names until 1664 and eventually called itself St. Matthew's Evangelical Lutheran Church. It is now a member of The Lutheran Church-Missouri Synod and, except for a brief interruption during the Revolutionary War, has maintained a parochial school from 1752 to the present time (Kretzmann, 1920).

The Salzburg Lutherans, fleeing religious

persecution in their native Austria, after brief stops in Germany and England, settled near Savannah, Georgia beginning in 1734. They were welcomed and encouraged by Governor James Oglethorpe, and eventually their settlements extended into the Carolinas (Beck, 1939).

Beck presented a detailed account of Lutheran churches and schools founded in Pennsylvania, New Jersey, Maryland, Virginia, Georgia, and the Carolinas. The churches and schools in Pennsylvania thrived, especially under the leadership of the Rev. Heinrich Melchoir Muehlenberg (1939). Muehlenberg established other churches and schools, and in 1748 he was instrumental in organizing the Ministerium of Pennsylvania, the first Lutheran synod in America (Kretzmann, 1920). When he died in 1787, the future of the schools looked bright, despite some interference by the Revolutionary War (Stellhorn, 1939).

The decline of these early schools and churches was due to a number of factors. The introduction of tax-supported public schools (while slow in developing because they were initially seen as schools for the poor—"pauper schools") did have an early effect. It was too convenient for congregations and too inexpensive for parents to send their children to schools supported by the state. The decline of the schools was followed by a decline in the confessional attitude of the churches. Dr. C.F.W.

Walther later expressed it as his considered opinion that the decline of the schools brought about the deterioration of the churches as well (Stellhorn, 1963).

At about the same time, Sunday schools were introduced in America. Established as a measure to provide a general and religious education for slum children, the first Sunday school in America was opened in Virginia in 1786. Generally, the introduction was slow but Sunday schools soon gained momentum and were embraced by the churches for all children, poor or not. By 1838, when many Lutherans began to settle as far west as Indiana, Illinois, and Missouri, the eastern denominations, including Lutherans, had widely introduced the Sunday school while full-time parochial schools were generally discontinued (Stellhorn, 1963).

Putting the importance of schools in their proper perspective, Stellhorn quotes from an 1870 sermon of C. F. W. Walther, "Our only real object was to save our souls, to live our faith over here, to establish here the true and correct public worship, and to maintain a truly Christian school for our children" (1963).

The twelve congregations that organized the Missouri Synod in 1847 operated fourteen elementary schools. By the end of the first quarter century the number of parishes had increased to 446, and they operated 472 schools. It is important for our understanding to note here that congregations without parochial

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schools were not allowed to join the new synod (Stellhorn, 1963).

These early schools were typically tuition (member and non-member) schools. There were no public schools as such and where they did exist, they, too, were tuition-supported. Typically, the teachers—most often pastors pressed into service for the teaching responsibilities—were paid \$90.00 per year. The costs associated with this position were divided equally between the families with children in school. For instance, if there were ten families, they each paid \$9.00 per year. In the case of “The Saxon Congregation” in St. Louis (later named Trinity), the tuition was set at 6 1/4 cents, or a half bit, for each child per week (Stellhorn, 1963).

When this approach is considered in light of modern marketing devices, it is no wonder the early schools increased in enrollment so quickly, with almost all of them reporting more “strangers” than member children (Beck, 1939). It didn’t take parents long to realize the expense of \$90.00 per year divided by twenty families was exactly half of that supported by ten families. While the expense for salaries was borne by parents, the costs associated with

building the school buildings were borne by the congregation (Stellhorn, 1963).

By the time of the Silver Jubilee in 1872, the Missouri Synod was advising congregations that the responsibility for the expense of the school rested with the entire congregation (Stellhorn, 1963). By 1891 the number of congregations had grown to 1,655; they were operating 1,360 schools, most of the one-room variety. There were only 642 teachers serving these schools, while 579 pastors served as full-time teachers (Beck, 1939). Of the 642 teachers, 115 were female (Stellhorn, 1963).

In 1937 the schools operated by congregations of the Missouri Synod numbered 1,171. While far fewer than the number previously reported, the lower number actually represents more congregations operating schools.

In an 1870 sermon, C.F.W. Walther said, “Our only real object was to save our souls, to live our faith over here, to establish here the true and correct public worship, and to maintain a truly Christian school for our children.”

Previously many congregations operated several schools; with improved transportation they consolidated them into a central campus (Beck, 1939). The question of support for these schools has been examined thoroughly by Repp (1947). His in-depth study of the subject provides a clear picture of how schools were supported, why, and how the schools were impacted. During the early years of the Synod the persistent query

continued:

Who is going to pay for it? To be sure, throughout this period there were those who held that the matter of payment should not devolve on the parents of those children who benefitted by the school. On the other hand, there was the constant trend toward charging some kind of tuition and in this way making the parents of the school children assume much of the cost.

The ideal was that the school, like the public schools, should be a free school. At any rate, the school should be free for the children of the Church. It was perhaps unfortunate that it became felt quite generally that those who did not otherwise contribute to the support of the church, should then be asked to pay tuition for their children in school. This notion usually developed out of an attitude which said: "The school is only the business of the parents of the children in it." Generally speaking, the attitude expressed held that it was a wrong principle when the school is considered a source of income for the congregation's treasury (p. 82).

When the practice of charging tuition became quite general, the editorial committee of the *Schulblatt* finally conceded that it might become necessary to charge tuition. It insisted, however that congregations ought to exempt needy children from tuition and even provide

the books for them. Charging tuition became lucrative enough that in 1892 the essayist at the Illinois District convention felt it necessary to point out that the congregations should never consider the school as a source of profit (Repp, 1947).

The first schools were virtually all supported by member and non-member tuition alike. In some cases a congregation may have decided that the pastor would teach school in addition to his other duties, or if possible, a teacher might be called, but it would not always decide to consider school matters as part of the business of the congregation, placing this entirely into the hands of parents whose children attended (Repp, 1947).

In 1877 the Eastern District, in attempting to determine the reasons for parents not sending their children to the parish school, acknowledged that a good number of parents were too poor to pay the tuition costs (Repp, 1947). In the "Report of the President of Synod to the 1917 Milwaukee Convention," the General School Board made its first report, having been formed three years earlier at the 1914 convention. They cited findings from districts and other sources and urged that "Tuition should be abolished wherever possible" (Repp, 1947).

The trend away from member tuition, supported by official articles and pronouncements from Synod, had become complete enough by 1929 that Kraeft reported, "Most schools have

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discontinued the practice of charging 'school money.' It should be known that the school charges no tuition" (1929).

By the mid-1930s, in the middle of the Depression years, the move away from member and even non-member tuition was well established as the preferred method of financing the Lutheran parish school. The entire congregation was to bear the expense of providing the buildings, maintaining the facilities and calling and caring for the teaching staff. Not all congregations eventually adopted this method but enough that Gross (1935) wrote, "As a rule, the congregational schools are maintained by voluntary contributions on the part of the members. The Synod discourages the charging of tuition-fees and encourages its members, whether they have children or not, to support the school as a missionary enterprise."

Only twelve years later, after the Depression ended and World War II propelled the economy into health again, there appeared a small reversal in the purely "no tuition" thinking. Writing in *Lutheran Education*, Koehler (1947-48) asserted, "The children of the

congregation always have priority over 'outsiders.' Thus, if for lack of space and manpower it is impossible to take in the latter, we must refuse them. It should be distinctly understood by non-members that when they send their children to our school, they are expected to support it financially."

Further erosion of the full parish support, no member tuition philosophy is found in the document *Why The Lutheran School* when the author, responding to the criticism that "Only the rich can afford to send their children to a church-operated school" writes, "The

facts do not support this charge. . . .

True, many Lutheran schools find it necessary to charge tuition today. But many congregations do not. Also, consideration of individual circumstances and need is a hallmark of Lutheran school administration and the church it represents" (Wessler, 1979).

It is clear that the position of Synod [on tuition] has changed rapidly in recent years. While not advocating full tuition, recent publications make it quite clear Synodical officials see member-tuition as a viable option for funding Lutheran elementary schools, at least in part.

Officially, as recently as 1988 Synod still promoted total parish support for the local congregation's school but acknowledged the spread of member tuition as a means to supplement that support. In the introduction to the

document "Church Growth Through Lutheran Schools," the authors write, "We of the LCMS long have upheld the belief that the Christian education of the children of the congregation member families is the responsibility of the whole congregation, not just tuition paying parents" (Schlimpert & Moser, 1988).

It is clear that the position of Synod has changed rapidly in recent years. While not advocating full tuition, recent publications make it quite clear Synodical officials see member-tuition as a viable option for funding Lutheran elementary schools, at least in part. In *Lutheran School Administrator's Handbook: Funding*, published by the Lutheran Church-Missouri Synod's School Services Department, Rogalski (1995) suggested:

No single way can be expected as the only right way for funding a Lutheran school. However, the funding sources selected should not hamper the teaching of the Christian faith or achieving the Christian-education objectives of the school. The funding practices for the school should strengthen the tie between the school and the congregation and should call for commitment on the part of the parents to insure that they are actively involved in the Christian education of their children. The practical issues involved in a discussion of congregational contributions versus tuition from

parents often center on the questions, "who can afford to pay for the children's education?" If the congregation finds it virtually impossible to consider making substantial contributions to the school, it will be necessary to consider the tuition option. On the other hand, if parents find it difficult to pay tuition for their children, funds from the congregation or other sources must be found to pay for the Christian education program. (p. 2)

This important document continues, "The funding of Lutheran schools has changed, is changing and will continue to change." Further the question is asked, "How long can schools expect low teacher salaries/benefits to subsidize its educational ministry?" Clearly low salaries are being tied to the funding of Lutheran schools, particularly through member tuition practices. This recent document, one in a series of fifteen official publications intended to be used as a resource "to assist leaders in Lutheran education in their ministry," was written specifically for Lutheran elementary school administrators. It is published by the School Services Department of the Missouri Synod.

Under the heading of "School Tuition Income" the following advice is given: "More and more schools are recognizing that parents should share in the direct responsibility of providing a Christian education for their children. The setting of a tuition rate should be

LCMS Schools' Tuition Policies

established fairly based on the actual cost of educating a single student.” This advice is followed by a recommendation to follow eight specific steps for schools contemplating charging member tuition. Other sections under this heading include: 1. Benefits of Member Tuition; 2. Cautions; 3. Fears (with specific responses to the fear listed); 4. Financial Aid; and 5. Collection. The entire manual focuses on means of raising funds, but clearly the departure from previous official Synodical exhortations is dramatic and significant and has already had an impact at the congregational level.

One Michigan District congregation, gathering sources from around Synod, recently adopted a funding plan including, for the first time, member tuition. Their plan clearly follows the outline provided by the manual. Whether this document itself was used or not, it clearly reflects the step-by-step approach that many leaders today recommend when congregations begin planning member tuition programs, that is, to involve all constituent groups and in a congregational meeting adopt their new policy (Trinity, 1995).

Many congregationally-operated schools that still clearly reflect the nurturing and outreach perspective of the congregation are operating under a severe financial strain. The student body makeup is significantly different than it was just twenty years ago. Members' contributions are not keeping pace with

rapidly rising costs, and the greater numbers of non-traditional homes sending children to Lutheran schools also have an impact on the financial ability of congregations to fund their school's expenses. Assurances of financial stability and support are needed if they are to continue to operate effectively, or at all. A member tuition policy can be a blessing. School programs can be carried out to meet children's needs, and teachers' low salaries can be raised (Blatt & Kirchoff, 1993).

There is ample concern among pastors, administrators, teachers, parents, and others as to the impact member tuition will have on the cohesiveness of the parish and its mission. The Lutheran school is seen as an arm of the church and an extension of the Christian family in that place. There is widespread agreement that the mission of the school, as an agent of the congregation, must be consistent with that of the congregation.

As Lutheran schools adopt tuition policies calling for tuition (or higher tuition) paid by members with children in the school, is there a danger of a perceived—or real—shift in the mission of the school? Is there potential for a division of members along school family and non-school family lines? Will the school become seen as a “private,” not parochial, school?

Have attitudes of pastors, administrators, teachers, and parents changed, and if so, how? Should member tuition be seen as a portion of a

family's overall financial stewardship? What impact will there be on enrollment of members and non-members? Will tuition cause parents to be less involved because they are "buying a product"?

Recently (1996), this author conducted a significant study in an attempt to answer these questions.¹ The written survey was returned by 154 of the 310 individuals who received the survey. The survey was sent randomly to: 50 pastors of the Michigan District with schools operated by the congregations they serve (out of 102 possible), 50 administrators of Lutheran schools in the Michigan District (out of 102 possible), 60 teachers serving Lutheran schools in the Michigan District (out of 837 possible), and 150 parents with children in Lutheran schools in the Michigan District (out of 8,637 possible families).

Twenty-two pastors, 40 administrators, 36 teachers, and 56 parents responded to the survey. The returned survey provided broad general and specific data concerning the impact of member tuition on the mission of the Lutheran schools in the Michigan District. Personal interviews with participants from each of these four groups enriched the data gathered through the survey and

provided further insights into the attitudes and perceptions of these groups surrounding the issue of member tuition.

Pastors, administrators, teachers, and parents involved in this study are more comfortable with the concept of member tuition as a means of funding their Lutheran school than most observers have previously indicated. Over half (51.9%) support the idea that the school should be supported other than by the congregation alone. Over two-thirds (68.8%) agree that a balance of tuition and congregational support for the operation of the school is a fair approach.

Parent input into tuition decisions was selected by each of the four groups as one of the least significant reasons

considered when they enrolled their child in their Lutheran school. Cost of education was also selected as one of the least significant reasons for enrolling their child in their Lutheran school by each of the four groups.

Personal interviews revealed an understanding of member tuition as a means for the continued funding of the parish school so the message of Jesus Christ could continue to be offered to member and non-member students alike.

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Interviews also revealed a significant belief that member tuition is an issue that needs to be decided on a parish-by-parish basis and then only after much discussion and involvement by all constituent groups within the parish. Member tuition, many believe, is needed to continue to provide quality Christian education in a rapidly changing society where previously accepted methods of financing the school are swiftly disappearing.

There was considerable agreement that member tuition does not in itself make a school "private" in nature. Participants in the research were comfortable with the levels of tuition imposed or being considered for their school, and were confident parents and children would not be turned away due to a lack of financial resources. This confidence was equally expressed for non-member parents and children.

Tuition was seen to be at least a partial answer to the ability of congregations to continue to absorb large costs of operating the school in an era of changing patterns of giving. The idea that congregations need to find other means of financing their schools if a broad-based, high quality program of academic excellence is to continue to be provided was clearly expressed. At the same time there was a strong feeling that congregations need to fund other ministries within the parish.

Parents do not see themselves as "buying a product" or "paying for a

service" when member tuition is in place. The school is seen as providing a Christian education and not seen as becoming a "private" school.

Generally, member tuition is seen as a means congregations can use to address the issue of low salaries while allowing leaders within the parish the opportunity to do better long range planning, including the maintenance and expansion of facilities.

There is little concern about member tuition impacting the cohesiveness within the parish. Member tuition is seen as a means of funding, a financial issue, and not one that will divide the parish.

The constituent groups are divided over the concept of tuition as a portion of a family's overall stewardship. Generally, all groups except pastors favored this concept.

Parents are no more or less likely to be involved in their parish school because of a member tuition policy being adopted by their congregation. Time schedules and priorities within the family drive the level of involvement, not funding policies.

Perhaps Luther said it best (he usually did). In a letter to Lazarus Spengler, councilor [*sic*] of the city of Nuremberg, he discussed the duty of sending children to school. Prepared for pastors, the appeal was to parents. "Those who can should pay. If a family is poor, the Church should aid the child. The wealthy should provide scholarships for endowments" (Painter, 1889).†

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1. Readers interested in the full text of the study may contact the author or George Locke, Superintendent of School, Michigan District of the LCMS, 3773 Geddes Road, Ann Arbor, MI 48105.

C. F. W. Walther and Education in the Lutheran Church-Missouri Synod

Dr. Mary Hilgendorf chairs the Elementary/Middle Education Department at Concordia University, Wisconsin. A Lutheran teacher for 25 years, she holds a PhD from Marquette University, where she wrote a dissertation on C. F. W. Walther and Lutheran education. This article is the first of three on that subject which will appear throughout the coming year.

Lutheran schools are different! This may not be a startling statement for anyone who has attended or taught in a Lutheran school. Since the days of C. F. W. Walther, the first president of the Lutheran Church-Missouri Synod, Lutheran schools have been different. Walther was a key figure in defining the strong, theological foundation that gives Lutheran schools their unique mission, purpose, and identity. While Walther is known as the eminent theologian of the Missouri Synod, he was also highly influential in establishing the synod's educational system.

Lutheran schools continue to reflect their strong historical roots. Some of Walther's stories might be strangely familiar to Lutheran school supporters, because many of the struggles that Walther faced in creating and maintaining Lutheran schools are still struggles in Lutheran education, today. However, Walther's personal sacrifices for Lutheran education were extraordinary. His commitment to Lutheran education is inspirational and his influence on the schools of the Lutheran Church-Missouri Synod is immense.

C. F. W. Walther's Vision for Lutheran Education

Looking forward to a new school year with a clear vision can be exhilarating for Lutheran pastors, teachers, parents, and students. Undoubtedly, some battles, risks, and challenges will occur while striving for that vision. C. F. W. Walther had a significant vision for Lutheran schools; he too faced serious battles, risks, and challenges as he pursued his vision. Much of Walther's vision for Lutheran schools in the nineteenth century is still reflected in contemporary Lutheran education.

Walther's vision for Lutheran education was greatly influenced by his own educational experiences in Saxony before he came to America in 1839.¹ Although his father was a Lutheran minister who supervised Walther's religious instruction as a child, Walther did not experience the benefits of formal Christian education as a youth in the state schools of Saxony. The schools and universities of Saxony promoted the principles of rationalism and shunned the religious convictions of confessional Lutherans² (Tappert, 1959). During his formal schooling, Walther heard very little about the Bible. He once wrote:

I was eighteen years old when I left the *Gymnasium*, and I never heard a sentence of the Word of God coming from a believing heart. I had never had a Bible, neither a Catechism, but only a miserable *Leitfaden* [guide],

which contained heathen morality . . . I spent my more than eight years of college life unconverted. (Guenther, 1947, p. 5)

When Walther entered the University of Leipzig in 1829, he joined a small group of university students who sought spiritual fulfillment in pietism, which stressed emotion and self-denial. This was an extreme opposite of Walther's experiences with intellectualism and rationalism in his earlier education. Walther recalled his experiences with pietism:

It matters little what you believe; all depends on how you feel and what you do. The less a book invited to faith and the more legalistically it urged contrition of heart and total mortification of the old man preceding conversion, the better a book we held it to be. (Spitz, 1961, p. 3-4)

The severity of pietistic religious discipline adversely affected Walther's health, and he was forced to go home to recuperate. During his convalescence, Walther discovered Martin Luther's writings in his father's library, and he began to develop strong doctrinal convictions based on the writings of Luther and the Lutheran Confessions.

When Walther returned to the university, he was introduced to Martin Stephan of Dresden. Stephan claimed to be an orthodox Lutheran minister who supported the confessional writings of the Church. Stephan's conservative theology

and powerful personality offered Walther spiritual assurance, and Stephan gained Walther's blind and zealous devotion.

After graduating from the university, Walther became the pastor of a small congregation in Braeunsdorf. With great vision and conviction, he championed an ecclesiastical educational system, which would restore the beliefs of confessional Lutheranism.

However, he immediately faced a philosophical battle with the village schoolmaster. Walther found the schoolmaster to be a rationalist and an unbeliever; religious instruction for the students was "nothing more than shallow moralizing, an odd mixture of truth and falsehood" (Spitz, 1961, p. 36). Walther found the schoolbooks to be saturated with rationalism, and he decided that those textbooks must be replaced.

When Walther attempted to introduce a textbook written from a Christian perspective, the schoolmaster protested to his superintendent who persuaded the village school board to select another textbook. Walther found that the new textbook was also anti-Christian, and a squabble between Walther and the school board ensued. The final decision about the textbooks

was taken to the district directorate, which was the highest authority in the region. The district directorate supported Walther, but Walther had to pay the legal costs for this process (Spitz, 1961, pp. 38-39).

Meanwhile, Stephan also was embroiled in confrontations with religious and civil authorities. The state

church of northern Saxony was pressuring Lutherans toward union with the reformed church of Germany, but Stephan and his conservative followers chose to remain separate, resisting all efforts toward unionism.

Stephan decided to leave the religious oppression of Germany and go to America for religious freedom.

Walther chose to follow Stephan, and he later explained, "Concern for the future of their children in both church and school was the most compelling reason for the emigration to America" (Walther, 1987, p. 174). Walther decided to take his niece and nephew, Marie and Theodore Schubert, ages fifteen and ten, with him to America, where they could be educated in the beliefs of confessional Lutheranism

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without governmental intrusion. Marie and Theodore were the orphaned children of Walther's eldest sister and her husband. With the consent of their grandparents and the cooperation of the local magistrate, Walther removed the orphans from a home where they were staying. He entrusted the children to a friend, the Widow Buenger, who took them to board a vessel to America. In the meantime, the guardian of the children, a Mr. Engel, who was probably married to another of Walther's sisters, pressured the magistrate to issue a warrant of arrest for Walther for kidnapping. Walther escaped on the high seas shortly before the warrant arrived and "entirely out of danger of yet being apprehended" (Mundinger, 1947, pp. 112-113).

During the exodus to Perry County, Missouri, where Stephan had bought 4,400 acres of land for his colony, Stephan was invested as the first apostolic Lutheran bishop. By this time, Stephan had managed to usurp most theological, political, and economic control of the Saxon colony. However, within a few months of their arrival in Perry County, Stephan was accused of sexual misconduct and misappropriation of funds. He was excommunicated, deposed, and removed from the colony by the Saxon clergy on May 30, 1839 (Forster, 1953). The Saxon immigrants found themselves nearly destitute in a strange land without proper food or housing, and they were highly

disillusioned with their clergy leaders who had entrusted Stephan with their temporal and eternal happiness.

In the midst of poverty and disillusionment, Walther did not lose sight of his vision for Lutheran education. In the sweltering summer months following Stephan's dismissal, Walther and three friends built a small log cabin college. Walther later acknowledged:

The construction of this log cabin school occasioned shaking of the heads about the wisdom of this venture. The reason for such skepticism was the knowledge that nearly all involved in this educational enterprise did not know if they would have food on their table the next day. (Walther, 1987, p. 175)

Walther's vision for "The Log Cabin College" was extremely lofty considering the pitiful circumstances of the Saxon community, but Walther intended that the college would be an institution of higher learning with an extensive and demanding curriculum. In August, 1839 he placed an advertisement for the college in a St. Louis newspaper that stated:

We, the undersigned, intend to establish an institution of instruction and education which distinguishes itself from ordinary elementary schools, especially by this, that it comprises, besides the ordinary branches, all college sciences

necessary to a true Christian and scientific education, as religion, the Latin, Greek and Hebrew, German, French and English languages, history, geography, mathematics, physics, natural history, elementary philosophy, music, drawing. The pupils of our institution are to be so far advanced in the above-named studies that, after absolving a complete course of study, they will be qualified for university studies.

(Meyer, 1964, 214)

In reality, the college was the combination of a small rural elementary school and a rather rustic reproduction of a German *Gymnasium*.³ The first eleven students ranged in age from five to fifteen years old. Walther was one of their teachers until he moved to St. Louis in 1841 to become the pastor of Trinity congregation. Eventually, "The Log Cabin College" was moved to St. Louis in 1849 where it became Concordia Seminary and *Gymnasium*. Walther became its first theological professor and president.

Walther had experienced the intellectualism of rationalism, the emotionalism of pietism, and the charismaticism of Martin Stephan, but he found truth in the Holy Scriptures and confessional Lutheran doctrine. This became the basis for his vision for Lutheran education.

Walther had experienced the intellectualism of rationalism, the emotionalism of pietism, and the charismaticism of Martin Stephan, but he found truth in the Holy Scriptures and confessional Lutheran doctrine. This became the basis for his vision for

Lutheran education. Walther's pursuit of this vision was not easy. It meant a political battle over textbooks, the risk of arrest for kidnaping, and the daunting challenge of establishing a college in the midst of poverty and disillusionment. Walther's vision for a confessional Lutheran educational

system was extraordinary, and it serves as an inspiration for those who share his vision and continue his work.†

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1. Walther was born in Saxony (Germany) on October 25, 1811. He died in St. Louis, Missouri, on May 7, 1887.
 2. Confessional Lutheranism placed great value on the writings of Martin Luther and the Lutheran Reformation theologians of Luther's time. Some of their most important treatises were: 1) The Augsburg Confession (1530); 2) Apology of the Augsburg Confession (1531); 3) The Smalcald Articles (1537); 4) The Small Catechism (1529); 5) The Large Catechism (1529); and 6) Formula of Concord (1577). These can be found in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*.
 3. The equivalent of the German *Gymnasium* today would be four years of high school and two years of junior college.

Lutheran Schools - Our Missionary Outposts

The Rev. Dr. Paul Mueller is Director of the Oswald Hoffmann School of Christian Outreach and Associate Professor of Outreach and Mission in the Department of Religion and Theology at Concordia University, St. Paul, MN.

I remember being a student at Trinity Lutheran School. Each morning began with devotions. Each student was given the opportunity to lead devotions, choose hymns to sing, and accompany the children on the piano. I remember studying the stories of the Bible with the big flip charts produced by Concordia Publishing House. I remember seeing Moses standing on the rock overlooking the Red Sea with the Egyptian soldiers and their horses drowning in the returning waters. I remember us standing beside our neatly arranged desks and praying together before lunch and the devotions we read from *Little Visits with God* following lunch and recess. I remember singing in church and performing in the Christmas and closing day school plays.

Trinity Lutheran School taught me about Jesus Christ and what He had done for me. It pointed me to my Savior, who died on the cross and took away my sins. Through the Word and sacraments, my faith was strengthened and encouraged to remain strong during times of temptation. The school showed me that morals and truth were based in the absolute Truth revealed in Christ and communicated to us in the Scripture.

But I do not remember being taught how to tell someone about Jesus. I remember talking about people who didn't know Him and being told we should tell them

about Jesus, but I don't recall practicing how to do it. We spoke a lot about Jesus, learned about Him, and prayed to Him each day. We were encouraged to live according to His model, were even told to tell others, but we were not taught how to communicate that Good News to another person.

I am convinced that our Lutheran schools hold one of the keys to kingdom growth in the Lutheran Church-Missouri Synod. I believe that our schools can be the center of outreach to a community that is dying without Jesus Christ. Can Lutheran schools be places where students receive an excellent education and learn how to be missionaries as well? Can Lutheran schools be Christian missionary outposts which reach out into the community with Jesus Christ, not only to find students but to find families, too? Is this a lofty, idealistic goal? With God's blessing, through the Spirit's work, I believe it can happen.

According to Lyle Schaller, there is no other church body in the world which "does school" better than the LCMS. In light of conversations on government vouchers, a postmodern worldview,¹ and an unchurched society, our Lutheran schools are uniquely positioned to impact the growth of God's kingdom. Schools and the congregations which support them need to evaluate the role they play in the mission of the church.

The Missionary Mandate

The first place to begin is with God.

It is God's mission, not ours. God came into this world as a human to repair the relationship we broke with Him. Christ came to seek and to save the lost. God initiated the action. God communicated with us first. God snatched us back from Satan's clutches without any help or support from us. And now, bought for eternity by Christ's blood poured out on the cross, we are offered the opportunity to participate in that mission with Him. We are His voice proclaiming the Good News found in Christ. But, have we really comprehended this fact? Is the missionary mandate real? And is it our call? Or is this missionary job someone else's work?

We have been taught—unintentionally, I hope—that the work of "going and making disciples of all nations" is someone else's work. In 1651, the Wittenberg faculty concluded that the Great Commission was only for the apostles, and it would be "absurd to maintain that the Great Commission was still in effect, for in that case all ministers of Christ would be duty bound to go to the heathen" (Scherer, 1987, p. 68). That perspective has not changed too much. Christians today believe that evangelism is work for church professionals, pastors, evangelists, evangelism committees, or foreign missionaries.

It is clear, however, from any reading of Scripture that all Christians are commissioned missionaries. C.F.W. Walther pointed out in an 1842 sermon

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that “each Christian in a congregation is a missionary, sent out by God into his own circle to convert others to Christ” (11). Matthew 28, Luke 24, or Mark 16 are not simply calls for the professional to be at work, but for all Christians to share the Good News. Ephesians 4 points out that prophets, apostles, pastors, teachers, and those with the gifts of evangelism are given to the church in order to equip and prepare the saints for works of ministry. Paul makes clear in 2 Corinthians 5 that Christians have been chosen as God’s ambassadors and given the ministry of reconciliation. Acts 8 and 11

clearly point out that the scattered saints, not the apostles, were the missionaries sharing the Good News. But it is hard to “Go and make disciples” when our motto is “Here I Stand!”

Is Mission Work Necessary in America?

Are Christians convinced that mission work, that is, proclaiming a Gospel to people who have never heard it, is necessary in America? Statistics seem to indicate that it is not a priority. Of 6194 U.S. congregations in the

LCMS, 80% confirmed 1 adult or less in 1997, and 33% confirmed no adults (*Evangelism News*, 1998). Why this lack of intensity? One evaluation is that Americans have heard the message and either rejected it or received it through faith. The only outreach work remaining in America is to 1) pray for those who have rejected Christ, 2) find professionals

to go where the heathen are located, 3) fund the expedition, and 4) pray for its success. Ask West Africans living in their homeland and they will tell you that every American is Christian.

Contrary to this belief, the Board for Mission Services in the LCMS declared

the United States a mission field, today the third largest in the world (Scudieri, 1999). Forty-five percent of the U.S. population is effectively unchurched (Lyle Muller, former Director, Congregational Services, LCMS, personal communication). In Minnesota’s Twin Cities, two out of three people are considered non-Christian (Mayer, 1999). Yet, 99% of laity and 96% of clergy do not include evangelism as one of the six most important tasks of the church (Schaller, 1996). There is a world of outreach work to do, the world

Can Lutheran schools be places where students receive an excellent education and learn how to be missionaries as well? Can Lutheran schools be Christian missionary outposts which reach out into the community with Jesus Christ, not only to find students but to find families, too?

right at our doorstep.

Are the Lost Really Lost?

Part of the problem is recognizing the urgency of the Great Commission. Christians have forgotten or simply don't believe that there is a place called hell where unbelievers will spend eternity. Research from the Barna Research Group (1996) shows that even 50% of Gospel witnesses don't believe Satan is real! But 66% of the world's population is heading down the road to hell (Barrett & Johnson, 1999, 25). They do not know Jesus Christ as their personal Savior. Our churches and schools need to regain a burden for the lost modeled for us by Christ. We need a holy, apostolic burden for unbelievers.

Insights for Outreach through Lutheran Schools

What do schools need to know if they are to be the missionaries in a community? According to the U.S. Department of Education, private school enrollment in elementary and secondary school is expected to increase by almost 12% between 1986-2006. Between 1996-2006, private and public secondary schools will increase by as much as 15% ("Back to School," 1996). This would seem to indicate that more schools are needed and/or enrollments in Lutheran schools should be on the rise. Both scenarios are true!

In 1996-97, elementary schools operated by LCMS congregations

increased by 73. Elementary school enrollment rose by 12,000 students. And, although five high schools closed their doors in the last decade, the total secondary enrollment increased by almost 2000 students since 1987. In 1998-99, 69 new programs began. However, for the first time in 20 years, the 1997-98 total Lutheran school enrollment (pre-school, elementary, secondary) was almost 9,000 fewer students than the year before.²

Furthermore, if Lutheran schools are to be outreach tools for the church, they must realize that the primary mission of the school's ministry is beyond the current student body. They must understand that Christian education is not an end in itself but a means for reaching the lost. The goal of the school must be to increase the kingdom of God, not just keep the ones God already has. Schools identify their main goal as introducing Jesus to children and nurturing that faith. But schools need to recognize that nurture is only one objective along the way to reaching the goal of bringing the world Jesus Christ. And this needs to be evident in everyone in the school, from the principal to the teachers to the staff to the children.

At the 1998 synodical convention, the LCMS adopted the "Tell the Good News about Jesus" emphasis. It calls for three years of tooling up for outreach, followed by ten years of intensive outreach. Not only are congregations being encouraged to participate, but

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universities, seminaries, and Lutheran day schools have been identified as important organizations for reaching the lost. The emphasis may start with children in the classroom, but it extends to the homes of those children and to the people in the community.

Focusing on outreach is not an excuse for poor education in the classroom setting. Schools are not year-long Vacation Bible schools. Good, sound pedagogy with excellent teachers and staff is

necessary if the school wants to reach the lost. Although 55% of Baby Boomer men do not list joining a church as a priority in the next five years, 75% of them note that their children should receive religious training (Klaas, 1995).

These boomers will not send their children to a private school if they know it will not provide an excellent education.

Lutheran schools have been called the mission of a congregation. “Mission” comes from Latin which tries to grasp the concept of the Greek “*apostello*” which means “to be sent.” The Apostles were the sent ones, not to take care of the saved but to find the lost. If a school is really the congregation’s mission, then it

should not simply receive the congregation’s dollars in order to educate its children in the faith; it should be sent to reach the lost.

Teachers are the most effective missionaries in the school. No other person has such free access to a child in the classroom. Teachers speak freely with students about many things, including the Good News found in Jesus Christ. Likewise, is no other professional has such free access to a home as the

teacher. As teachers visit homes, however, the conversation usually centers around school supplies, extra-curricular activities, teacher conferences, daily schedules, and the yearly school schedule. Rarely does the teacher become an evangelist. Teachers need to be missionaries at heart

first, then educators.

Lutheran Schools as Missionary Agents for the Church

What can Lutheran schools do to become missionary agents for the church? The following six strategies can serve to turn a Lutheran School into God’s missionary in a community.

1) Teach the congregation to accept

If Lutheran schools are to be outreach tools for the church, they must realize that the primary mission of the school’s ministry is beyond the current student body. They must understand that Christian education is not an end in itself but a means for reaching the lost.

and serve unchurched people as a priority function of the church and school.

A church will not grow if it focuses only on those inside. Likewise, a school will not intentionally reach out to the lost unless it sees its primary job as missionary. Both the supporting congregation and the school need to be deeply committed to reaching the lost. Without this passion, the church and school will simply continue to serve their own.

Schools should begin by evaluating their admission policies. Who are the first students admitted into the school? Are they the member children, followed by other LCMS member children, followed by other Lutheran students, then other Christian students, and lastly, those who are not members in a church? Outreach schools consider the unchurched the primary customers of the school.

What are students called who are not members in the host church? Non-member children? Rather, positively label all families as school families. Don't allow people to be a "non" anything. Outreach schools work positively with the lost.

2) Reevaluate tuition policies at the school.

Lutheran schools employ one of the most unique evangelism strategies in the church—pay us tuition dollars and we will tell your children about Jesus! But

does your school give tuition breaks to families who already know Jesus or are members of the host church? Eliminate tuition breaks based on church membership. Charge all families the same tuition. This may necessitate raising the cost of tuition for those receiving a tuition break now. If church leaders fear that many will leave the church since no tuition break is offered for membership, they need to address a different problem.

Unchurched families that are interested in your school or skeptical of sending their children to your school should be given incentives. Give families one-year tuition vouchers that eliminate or significantly reduce tuition. After that time, if they wish to continue, the cost of tuition can be the same as for all students attending the school.

3) Train teachers, congregation members, and students to share Christ.

Too often people in the church are not confident sharing their faith. Having been trained as a teacher in the Concordia University System, I know I was not prepared to share my faith in homes with parents and family members. Teachers should learn the basic skills for sharing their faith with adults as well as with children. As teachers visit homes, they should inquire about the family's spiritual life and confidently share their own faith with the family. Names of prospective families should be handed on to evangelism teams, pastors, or others

who are gifted evangelists. Follow-up is a very important component. Teachers who are not equipped to share their faith should be required to attend a personal witnessing course or witness workshop.

Teachers also need to learn about tools and strategies which are available to teach children how to witness to their faith. If we can teach students how to say “No!” to drugs through role playing, literature, handouts, and visitor presentations, we can also teach our students how to share their faith with the same intensity. Schools cannot continue to teach children about Jesus, encourage them to follow His example, excite them about their faith, and then simply tell them to invite their friends or tell them about Jesus, without giving them the tools to do it!

Create a climate in the school where outreach is a common occurrence, not a special event. Fill the weekly chapels with outreach people, missionaries, and mission festivities. Celebrate the baptismal birthdays of the students. Support mission work and missionaries in other countries, in urban centers, and in local church plants.

4) Create multiple entry points into the school and church.

Are entry points—other than the registration process at the beginning of the school year—identifiable for prospective families? Involve students in the Sunday worship service. Have them sing as a choir, play handbells, or

produce and present dramas and skits which match the theme for the Sunday service. The children will arrive on Sunday morning, along with their parents who have come to watch their children. Require an evening meeting of all parents who are not members in the church, where they learn about the religious education taught in the school. This is an opportunity not only to build relationships with the parents but also to share the faith.

The church needs to be ready to accommodate visitors in a warm and welcoming way. Make certain that worship orders and words used are easy to follow and understand, signs are visible and clear, and familiar teachers and staff are ready to greet the families. Assimilate unchurched people into the school and church through leadership roles in the PTL, participation in church choirs, and service as ushers, in the nursery, in the school office, or in the classroom. Allow the use of the facility for community recreation (basketball/volleyball) or support groups (AA, single parenting, grief support) without a “landlord” mentality (i.e., we simply rent out the space). People do not need to be members of the church to participate in these activities.

5) Communicate effectively with the school families and community.

Create a professional school newsletter which contains news items relevant to the population receiving it.

Be sure the information is timely and inclusive and that all school families receive the congregation's newsletter. Include in it information valuable for those not involved in the church, i.e., worship and Sunday School times, Bible study times, places, and themes for each week and month, church sponsored events for the public, phone numbers, website address, e-mail, and hours of operation.

Purchase a good, quality, voice-mail system which allows people to 1) leave a message for a particular teacher on that teacher's own voice mailbox (no passing of voice mails from one person to another); 2) access a site where individual teachers can leave assignments or announcements about the class; 3) hear the principal's or athletic director's messages about registration, events, information, or schedules; and 4) discover information about the church and its worship times, places, or special events.

Have someone create a quality website for the church and school. Free web space is available for all schools on www.asd.com. Allow e-mail access and pre-registration for the school at the site.

The most important strategy is the outreach philosophy motivating the leaders in the school and church. Schools which see their ministry as a tool to reach the lost have leaders who support that perspective and view all school programs through that set of lenses.

Publicize the site on all publications from the church and school.

Though they can be expensive and have limited success, a direct mailing, if never done in the past, is a valuable tool for communicating to the community your presence and programs. Direct mail four to five quality, creatively designed pieces. Begin the mailing with an introduction piece and end with registration instructions. As people

respond with inquiries, share with them a well-done video about your school. Include clips of sporting activities, classroom events, bussing, daycare, teachers, offices, church activities, facilities, and programs to give a favorable impression of the

school.

Regularly contact and invite the local newspapers and television stations to school and church events such as plays, musicals, band and choir concerts, special art projects, field trips, guest speakers, building projects, and the like. Advertise the school and church in the local papers, yellow and white pages, and community magazines and with signage. Make the advertisement eye-catching, creative, and different.

Hiring a professional public relations

person to handle all these concerns can pay big dividends in the future—not only in school growth but in kingdom growth.

6) Know the neighborhood and be involved in the community.

Schools need to know the demographic make-up of their communities. The Lutheran Church Extension Fund (LCEF) prepares demographics specifically designed for schools and valuable for any outreach effort. Have the staff occasionally visit community centers where children, adults, and families gather for activities or athletic events. Be familiar with the local public and private schools and the composition of their students, teachers, and staff.

If the community is ethnically diverse, celebrate the diversity. Initiate cultural awareness themes in the school, hold ethnic food potlucks, hang the flags of the community's countries in the church or school, and offer language learning units taught by local community leaders. Provide English as a Second Language courses, job training, or job finding services. Connect in every possible way with the community. An outreach posture takes the news to the people. It doesn't wait to have them come to you.

Outreach-focused Lutheran schools employ these strategies. But the most important strategy is the outreach philosophy motivating the leaders in the

school and church. Schools which see their ministry as a tool to reach the lost have leaders who support that perspective and view all school programs through that set of lenses. If the education and nurture of the students in the school is the main goal, outreach will take a backseat. If missionary work through nurture and education is the goal, the Lutheran school is a perfect tool in God's mission to seek and to save the lost.

Today there are 6213 congregations in the LCMS. Approximately 42% (2600 congregations) are involved in operating a pre-school, daycare, elementary, or high school. About 20% (1240 LCMS congregations) operate elementary schools. Nearly 275,000 children attend all Lutheran schools. More than 50% of these children are not Lutheran. Families of over 70,000 children consider themselves nominally churched. Families of over 33,000 children consider themselves unchurched (Muller, personal communication). Yet, in 1998, only 3900 school children were baptized into the faith, and about 9000 adults associated with a school's ministry were baptized, confirmed, or transferred into host congregations. A total of 12,930 children and parents joined operating congregations as a direct result of the Lutheran school experience. We thank God for those He has reclaimed as His own. Now the task before us is to use all of our gifts and ministries to bring in the balance. Lutheran schools can be that effective outreach ministry.†

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1. Articles by Bill Rietschel and Charles Arand in Vol. 133 of *Lutheran Education* touch on questions of vouchers and postmodern worldviews.
 2. Unless otherwise identified, statistics relating to LCMS membership and school enrollments are drawn from the *Lutheran Annual* or the *Communicator*, a publication of the Minnesota South District of the LCMS.

Lutheran High School Counseling Programs: Some Present and Future Concerns

Bernie Tonjes (M.A.), Director of Guidance, Lutheran H.S., St. Charles, MO, is a 1974 graduate of Concordia, Seward, and has been in teaching for 25 years. Will Roundey (M.A.), Director of Guidance at Lincoln Lutheran Jr/Sr High in Lincoln, NE, is a 1983 graduate of Concordia, Seward, and holds an M.A. from Winona State. Dr. Dale Septeowski (EdD) is Professor of Psychology and Coordinator of the School Counseling Program at his alma mater, Concordia University, River Forest.

School counselor is a job title familiar to most people. But many would have a difficult time describing what a school counselor does. Some think the school counselor is the school “shrink.” For others, the school counselor is the person you see to get your schedule changed. Perhaps the counselor is the person who gets you into college. The fact that there are so many different views of the job of school counselor is a reflection of the history of the field, a history where the role and function of the counselor was never clearly defined and the services provided by the counseling (or guidance) office were seen as ancillary to the total functioning of the school. In the last 20 to 30 years, however, there have been significant changes in the field. A much clearer picture of the role and function of the counselor has emerged, and the services of the counseling office are now viewed as an integral part of the total educational endeavor. Therefore, quality education must include quality counselors and counseling programs. Since Lutheran High Schools seek to provide quality Christian education, it follows that they will seek to provide quality counseling

programs for students.

During the 1998-99 academic year, a study supported by a research grant from Concordia University, River Forest, with additional funding and support from the Lutheran School Counselor Association, was conducted. The goal of the study was to survey all Lutheran high schools in the United States and develop a general "picture" of the current state of Lutheran high school counseling programs and the counselors that administer the programs.

A questionnaire was developed that examined over 200 different variables about counselors and the counseling

programs. The questionnaire was sent to all Lutheran high schools identified by the LCMS Department of Schools (n=68). A number of schools were in initial

organization phases, have no staff, and consequently did not respond. Other schools that had not responded by October 1, 1998, were contacted and encouraged to respond. Questionnaires were returned from 51 different high schools by 63 different counselors.

A significant amount of data was generated from the research, indicating that there are both positive and negative characteristics of Lutheran school

counselors and counseling programs. It is not possible to report in this writing all the data obtained (this data may be the subject of future reports). Since the major purpose of the research was to get a general "picture" of the counselors and programs of Lutheran schools, this report will be limited to some general findings, stated as concerns, relative to Lutheran school counseling programs. The reader is encouraged to contact any of the researchers if more specific information is desired.

Concern 1: A large number of counselors in Lutheran schools lack the

standard credentials necessary for the position of school counselor.

Within the field of education, the standard credentials for a position include both the requisite academic training and certification by the

state board of education. Concern for possessing these credentials in Lutheran schools is addressed by Standard 6:02 (Professional Personnel) in the *Standards Manual for National Lutheran School Accreditation*. The manual states that "Professional staff members have appropriate teaching certificate(s) from the state and meet requirements for their specific assignments" (p. 7). Historically, there has been less concern

Since Lutheran high schools seek to provide quality Christian education, it follows that they will seek to provide quality counseling programs for students.

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for such credentials in the hiring of school counselors. It has been common to assign the duties of counselor to someone who “likes kids,” is a coach, or has administrative skills and/or aspirations. Since the 1970s, however, changes in the field of school counseling and a growing desire for increased professionalism among public and

level. If the counselor graduates from a university program nationally accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP), the counselor will have completed a Master’s degree of at least 48 semester hours, specified coursework, and a 600 clock hour internship. Table 1 shows the results of

Table 1
Education and Certification of Counselors

Degree	Number of Counselors	%	Number Certified	% of Total Certified
Bachelors	10	16	0	0
MA/S School Counseling	23	37	20	32
MA/S Other Counseling	12	19	4	6
MA/S Social Work	4	6	1	2
MA/S Administration	4	6	2	3
Other MA/S	10	16	1	1
TOTALS	63	100	28	44

Lutheran educators have called this practice into serious question.

All fifty states provide certification standards for school counselors. Requirements usually include a minimum of a master’s degree and specified coursework at the graduate

the survey regarding the education and certification of school counselors in Lutheran high schools. While 84% of the counselors possess a Master’s degree, only 37% of the counselors have a master’s degree in school counseling. Since it is possible to achieve

certification by the state as a school counselor by having a master's degree in an area related to school counseling and completing additional coursework, the survey also examined the number of school counselors that have achieved state certification. As Table 1 indicates, only 44% of the practicing school counselors surveyed are certified as school counselors.

Concern 2: Workloads of many school counselors are such that it limits the service counselors can provide to students, parents, and teachers.

Effective counseling programs require that counselors have manageable workloads, adequate support for clerical

follow). The American School Counseling Association suggests that effective school counseling programs have a 1:200 counselor to student ratio. The North Central Association, a nationally recognized regional accrediting agency, also requires a ratio of 1:200 for college preparatory high schools. Table 2 shows the ratios reported through the survey. While 30% of the schools report a ratio that meets the professional standard, 70% do not meet the standard. In almost all cases where the standard is not met, it is because the counselor also has additional teaching and administrative assignments. Of the counselors surveyed, 57% report having additional duties along with serving as counselor.

School counseling requires tasks which frequently include significant amounts of clerical work, such as maintaining student files, organizing occupational and educational information, paperwork related to scheduling, and so on. The more time counselors spend on clerical tasks, the less time they have to help others. Effective counseling programs work to minimize the clerical work of counselors and let counselors do the work for which they are trained. In the study, counselors were asked about the amount of clerical assistance provided by their school. Results indicated that 25% of the counselors reported having clerical assistance on a full time basis, with another 10% having assistance at least

Table 2
Counselor/Student Ratios

Ratio	Percentage
1-150	03
1-250	30
1-350	27
1-450	13
Over 1-450	27

activities, and effective modes of delivering their services to students, parents, and teachers (see Concern 3 to

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half-time. This means then that 65% reported having less than half-time assistance, with 54% reporting less than 10% assistance. Given the rather high counselor/student ratios and the limited amount of clerical assistance, it would appear that many Lutheran school counselors are not able to make the most effective use of their time.

Concern 3: Tasks performed and modes of delivering services may not be the most efficient and/or effective in serving all students.

Counselors have numerous tasks to perform and, like others in the school, are limited by the time available. For years, professional counseling organizations have been encouraging school counselors to use more group work to enable them to provide services to all students. Relying on the traditional one-to-one counselor conference as the basic mode of service delivery limits the number of students a counselor can serve or the amount of service the counselor can provide. One does not have to be a mathematician to understand this. Assuming 180 six-hour days in a school year, a counselor who is responsible for 400 students can devote approximately 2.5 hours to each student each year. This assumes the counselor is not doing any paperwork, filing, organizing, planning, monitoring a study hall, etc. during the school day. It is hard to imagine how effective a counselor can be with only 2.5 hours/student a year, if the counselor

relies on individual conferences as the primary mode of service delivery.

Since the 1970s, the profession has encouraged counselors to establish developmental or comprehensive school counseling programs (the term developmental will be used here). Developmental counseling programs emphasize *prevention*, as the major role of the school counselor and promote the use of group work as an effective and efficient means of providing help to students, parents, and teachers. Developmental counseling programs have four components; suggested percentage time allotments are shown in parenthesis:

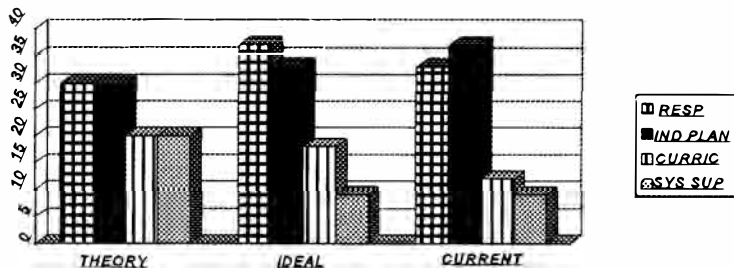
1. **Responsive Services (30%)**
includes counseling for personal concerns, academic concerns, family issues, and crisis intervention. Most often these services are delivered on an individual basis. However, responsive services can be delivered through groups as well. Peer mediation, loss groups, and eating disorder groups are some examples.
2. **Individual Planning (30%)**
includes decision making regarding academic development, future occupation, and educational decisions. Individual planning is done almost exclusively on an individual basis. However, it is made more efficient and effective when the student has appropriate information with which to plan, as given in the third component listed

below.

3. **Curriculum (20%)** is an instructional part of the counseling program. Just as chemistry and English have a curriculum, counseling also has a curriculum. The curriculum component provides academic, educational, career, personal, and social information to students. But it is not just giving information. It is providing information in a systematic manner, driven by developmentally appropriate goals and expected

to estimate the percentage of time they presently provide in their program relative to each of these four components. They were also asked what percentage of time they would like to spend (ideally) if they could change their program. Graph 1 shows (A) guidelines set by the profession for developmental programs (theory), (B) how counselors would ideally like to spend their time, and (C) how counselors currently spend their time. The data indicate that current practice in the components of responsive services and individual planning is above

Graph 1 Reported Percentage of Time Spent on Each Component



outcomes for the students. This component is almost exclusively accomplished through group work (small group and large classroom type groups).

4. **System Support (20%)** emphasizes that counselors need time to plan, organize, and meet with others (teachers, administrators, parents, etc.) in order to deliver quality and timely services.

The research study asked counselors

the guidelines suggested by the profession, while the amount of time spent in the curriculum component is below the professional guidelines. This suggests that counselors are probably spending more time working with students individually and less using groups, a distribution of time which may not be effective and efficient. When counselors are asked for their "ideal" way of spending their time, there is an increase in the curriculum component, suggesting a desire for more group work.

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However, the reported “ideal” is still below the guideline.

It was stated earlier in Concern 1 that a number of individuals serving as counselors do not have the accepted credentials for the position. Using the data obtained regarding credentials and

family counseling, community counseling, and/or drug and alcohol counseling spend more time in responsive services and less time on individual planning and curriculum than those with degrees in school counseling.

In summary, counselors in Lutheran

Table 3
Comparison of Those Trained as School Counselors With Those of Other Training Regarding Current and Ideal Practice-% of Time Spent

	School Current	School Ideal	Other Couns. Current	Other Couns. Ideal	Adm. Current	Adm. Ideal	Other Degree Current	Other Degree Ideal
Responsive Service	28	36	46	43	31	40	37	30
Individual Planning	38	30	31	35	47	32	47	37
Curriculum	14	24	11	16	7	15	10	21
System Support	11	9	8	8	8	11	8	10

Percentages not equaling 100% are due to rounding and respondents identifying other tasks not of the four components.

the data obtained regarding time/task distribution, it is possible to compare how counselors with differing degrees currently perform and ideally would like to perform the tasks of the four components. There appear to be some relatively clear differences in both the current and ideal practice of counselors who possess different degrees (Table 3). Counselors with degrees and training in counseling fields such as marriage and

schools do not appear to be using group work as often as they could to enable delivery of important services to the entire school population. Also, it appears that the use of group work will differ based upon the education and training of the counselor. Counselors trained as school counselors presently report the use of group work more frequently and desire to do more group work than do counselors with other degrees.

Concern 4: It is evident that there is presently a serious shortage of trained school counselors and that this shortage may continue into the future.

It was stated earlier that only around 37% of all school counselors have a

this is occurring. But, it does raise some serious questions:

Are people with bachelor's degrees being hired in Lutheran schools because administrators and school boards are unaware of the changes in the field of

Table 4
Years of Work Experience in Present School by Highest Degree and Area

Yrs Exp	B.A. only	School	Other Couns.	Social Work	Admin	Other
0-5 Yrs	7	10	9	1	4	7
6-10 Yrs	3	4	2	1	0	1
11-15 Yrs	0	3	0	1	0	1
16-20 Yrs	0	2	0	1	0	1
20+ Yrs	0	4	1	0	0	0

master's degree in school counseling and only 44% of all counselors are certified as school counselors. Table 4 shows this relationship relative to years of experience in the counselors' present school.

Sixty percent of all counselors have five years or less experience in their present school. Within the last five years, there were more counselors hired with bachelor's degrees and master's degrees in other areas of counseling than were hired with master's degrees in school counseling. Regretfully, the research does not provide data on why

school counseling and the important role a trained school counselor can play?

Are people with master's degrees in other areas of counseling, but not qualified for certification by the state, being hired as part of a purposeful plan? For example, does the school desire its counselors to do more therapy? In some states there are shortages of trained and certified school counselors. School districts are hiring community counselors, marriage and family counselors, and social workers because of the shortage. Perhaps Lutheran schools are experiencing the same problem.

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If there is a shortage of trained school counselors at present, will this shortage continue into the future? Although the research did not attempt to answer this question, the data does suggest such a possibility. Graph 2 shows the percentage of certified

was to get a general “picture” of school counseling in Lutheran schools. The data from the research suggests that some significant problems exist for Lutheran school counseling as a whole, and some of these concerns may be found in a number of individual schools. It would

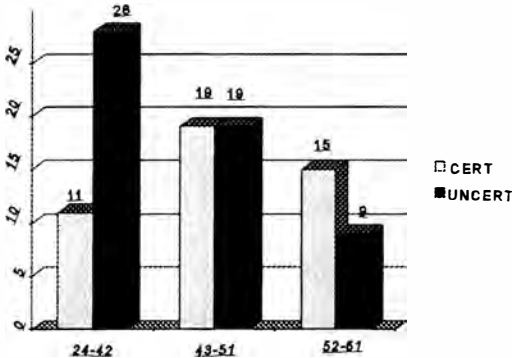
appear that if these concerns are to be appropriately addressed, it must be done both at a “system” and local level.

Certainly, the concerns of counselor-to-student ratio, adequate clerical assistance, and the adoption of a comprehensive developmental counseling program are changes that can be implemented at the local level. However, these changes will probably not occur if administrators and counselors are not aware of

the problems or if the counselor is not appropriately trained to know current professional standards and practices. The fact that changes are needed in the overall “system” suggests that counselors and leadership of our high schools (perhaps grade schools as well) must recognize the problems, know how to correct the problems, and take the necessary actions.

Recommended actions might include the promotion of comprehensive developmental programs at a “system” level. Most states have adopted models

Graph 2
Percentage of Certified Counselors by Age



counselors by age. The largest percentage of uncertified school counselors is in the age group of 24-42. The graph also indicates that within the next 10 years, 15% of those counselors who are certified will be retired or approaching retirement. The data then, though limited, would seem to support the belief that there is a shortage and that the shortage will probably continue into the future unless some action is taken.

Summary and Conclusions

The purpose of the research study

for such programs that can be used as guides to modifying current counseling programs. The Lutheran School Counselor Association (LSCA) has also developed a model. The system should take an active part in promoting, publishing, and marketing this model.

As a "system," Lutheran schools must initiate a method of professional development for individuals presently serving as counselors, both for those who possess the appropriate credentials and for those who do not. For those who already have a master's degree in school counseling and hold certification, efforts should be made to encourage continued education and professional development. One method might be to encourage more involvement in professional organizations. In the survey, it was found that only 11% of the counselors belong to the American School Counselor Association, 16% belong to their state school counseling association, and 48% belong to the Lutheran School Counselor Association.

For counselors without adequate professional credentials, support and encouragement should be provided to

finish a master's degree in school counseling or to become certified as a school counselor according to state standards. We must also examine how we can promote the profession of counseling in Lutheran schools and provide the means for recruiting individuals into the profession. Perhaps an approach similar to the way we currently seek candidates for administrative positions should be developed. Perhaps the Lutheran universities with established school counselor master's degree programs can provide creative ways of educating more counselors for Lutheran schools.

The Lutheran Education Association and the Lutheran School Counselor Association are currently discussing ways to begin to deal with the concerns described in this article. The active support of those currently serving as school counselors and administrators, those who train our future professionals, and the individuals responsible for professionalism in the Lutheran school system is required if these concerns are ever to be satisfactorily addressed.†

Leadership without Autocracy

Two inexperienced canoeists were careening from shoreline to shoreline down a river. After narrowly avoiding boulders and rocks for much of the morning, the two had yet another close call. The canoe had scraped over a rock, but the two thought they had again escaped any damage. Then one of the canoeists cleared her throat and said, "Excuse me, but your end of the canoe is sinking" (Fryar, 1992, p. 187).

When it comes to canoes, there is no "your end" or "my end." There is only "our canoe." When it comes to schools and principals, there is no "your end of the school" or "my end of the school." There is only "our school."

In his book about effective management in the business sector, W. Steven Brown refers to "the pronoun disease." He tells about the time he was invited to analyze a company's failing management team. One of his first opportunities to gain insight into the company's structure was listening to a lower manager's presentation to his staff workers. The presentation was a summary of proposed changes being suggested by the upper brass of the company. The summary was laden with battle-line-drawing pronouns like "they," "their," "us," and "our." Brown writes, "I knew then that the company was ailing from the pronoun disease and that manager was the major carrier of the lethal germ." The author concludes, "Only one pronoun should be used when speaking of any part of your organization, *we*" (Brown, 1985, pp. 51-52).

In developing strategies that make schools work, the use of a simple two-letter word is invaluable. It's the word "we."

Good schools become good schools because of good leadership. Good leadership, however, does not happen simply because the principal leads well and others follow well. It happens because the people within the school lead each other as a team.

Linda Lambert suggests that principals who feel it is their duty to take on all the decision-making so that teachers can be free to "just teach" are really doing a disservice to the teachers and the school. "We generally consider leadership to be synonymous with a person in a position of formal leadership. When we equate the powerful concept of leadership with the behaviors of one person, we are limiting the achievement of broad-based participation by a community or a society. School leadership needs to be a broad concept that is separated from person, role, and a discrete set of individual behaviors. It needs to be embedded in the school community as a whole" (Lambert, 1998, p. 5).

Administrative Talk

by Glen Kuck

The role of the principal in this new understanding of leadership, then, is to empower teachers to lead. This is not easily done. It may be more difficult to build leadership capacity among colleagues than to tell them what to do. As difficult as it may be, it's imperative for principals to release authority and for teachers to learn how to enhance their leadership skills and informal authority. The release of authority on the part of principals does not translate into less work on the principal's part. It will probably lead to more work. It involves creating collegial relationships instead of dependency relationships; it involves helping teachers realize that school leadership is a natural part of their roles as educators; it involves sharing of information and vision; it involves listening; it involves helping the group produce results that are consistent with the school's mission; and it involves giving teachers chances to grow in confidence in leadership capacities.

As principals consider how best to enhance mutual leadership among the staff, the following examples from Lambert may be helpful: When a teacher asks the principal's permission to try something new, the principal can redirect the question and ask, "What do you recommend?" When it becomes obvious that a group of teachers is depending on the principal to give "the answer" to an issue being discussed, the principal may say something like, "I've come up with three possible solutions. Help me analyze and critique each one" (Lambert, 1998, p. 25).

For some principals, giving up autocratic habits is a huge adjustment. The change from an "I" to a "we" mentality can be enormous. These principals will need to learn to remain silent more often and let other voices be heard. They will need to help teachers reflect, converse, inquire, and act as a team of leaders.

In this leadership model, principals see themselves less as advice givers. In their new role, they elicit reflections on the part of teachers as they work together toward solutions. They realize that efforts to share leadership will work only if the teachers legitimately feel empowered.

Team leadership brings about improvement in the learning process in schools through the sharing of efforts and expertise, through greater cooperation, and through an increased sense of ownership on the part of the teachers.

*A simple way to get things done
And get the help of everyone,
To get the best from you and me,
Is just to think in terms of "we."*†

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Assuring that Something *Is* Better Than Nothing

If it hasn't arrived, it will soon. An important document is being distributed to Lutheran schools with the assistance of Concordia Publishing House. It represents valuable input from countless educators, Lutheran and not, arts and not. It is the result of hours of discussion, debate, and thought, guided by love for children, dedication to quality education, and heartfelt validation of the necessity for arts for all students. This document contains the learning goals/standards for music in Lutheran K-12 education. This work is based on the *National Standards for Arts Education-What Every Young American Should Know and Be Able to do in the Arts: Dance, Music, Theatre, Visual Arts* (MENC, Reston, VA, 1994), developed by the Consortium of National Arts Education Associations under the guidance of the National Committee for Standards in the Arts.

There will be varied reactions to this document, to be sure. The most worrisome responses may be from schools who feel they cannot afford music as a part of their curriculum. As a result, it will be disregarded. Others may take a look, deem it unrealistic, and dismiss it. Some will respond with interest but frustration over the challenge. Some may ignore it because they already "do" music. To all of these responses, we need to think again. Here are some important thoughts at the heart of why the arts, specifically music, are necessary in education:

- Music is a gift from God, used for the worship and praise of God. This gift must be continually nurtured. That is our task.
- Every human possesses musical potential. It is not a question of the "have's and have not's."
- Music has always played a major role in society. It exalts the human spirit and enhances the quality of life.
- One fundamental purpose of education is to transmit our cultural heritage; music is a powerful means for communicating that message.
- Music is central to our Lutheran heritage. That heritage must be transmitted to children and opportunities provided for them to develop their abilities to participate in this heritage and contribute to its future.
- Music study can help students understand the nature of the human race. It provides an accessible avenue for studying other cultures.
- Music, which uses one of the most powerful and complex symbol systems known, can help students develop critical thinking skills.
- Music helps students with aspects of life that cannot be quantified. By providing exercises in creative problem-solving through

Children at Worship

by Jean Harrison

composition, performance, and listening, music brings balance to the curriculum.

(Adapted from *Building Support for School Music: A Practical Guide*, NCME/MENC, Reston, VA.)

We must recognize that, while music is an effective vehicle for learning other subjects, it is also a subject unto itself and deserving of appropriate instruction as part of a comprehensive curriculum. Singing is important in a child's music education but alone does not provide for a comprehensive music education.

The standards for music include the following for *all* K-12 students:

- Singing, alone and with others, a varied repertoire of music.
- Performing on instruments, alone and with others, a varied repertoire of music.
- Improvising melodies, variations, and accompaniments.
- Composing and arranging music within specified guidelines.
- Reading and notating music.
- Listening to, analyzing, and describing music.
- Evaluating music and music performances.
- Understanding relationships between music, the other arts, and disciplines outside the arts.
- Understanding music in relation to history and culture.

This certainly is the ideal. It must be our resolve. But how do we go about the exciting challenge of striving for this

ideal? As educators we have a moral responsibility to the students in our care. We must strive for the best we can offer in music. For many it will be a difficult and expensive challenge. None of us can remain satisfied with where we are. Even exemplary programs must persevere. It is a mistake to try to do it alone. Support colleagues who teach the fine arts. Provide for continued professional development. Make connections within congregation, community, and arts communities. Connect to professional organizations that provide support. Each state has a music association, and the Music Educators National Conference (MENC) exists for this purpose.

A quote from the Pennsylvania Music Educators Association fittingly explains "Why We Teach Music":

. . . not because we expect students to major in music; not because we expect students to play or sing music all their lives; not so students can relax; not so students can have fun; not so students can trot around a football field in uniform . . . But . . . so students will be human; so students will recognize beauty; so students will be sensitive; so students will be closer to an infinite beyond our world; so students will have something to cling to; so that students will have more love, more compassion, more gentleness, more good, in short, more life. What value will it be to make a prosperous living unless students know how to live? That's why we teach music.†

Sabbatical: A Life-changing Experience

The Sabbatical Policy

Sabbatical: pertaining to or resembling the Sabbath. God understood the need for rest and commanded that we come away from the busyness of life and experience a Sabbath. Academia has long held a policy of providing a sabbatical for the spiritual and intellectual renewal of its professionals. Section 6.57 of the Lutheran Church Missouri Synod Handbook provides a policy for sabbatical leave and leave of absence for faculty at colleges, universities and seminaries. The specific details of such policies, however, are determined by each institution.

Churches are now beginning to see the benefits of sabbaticals. Trinity Lutheran Church in Mission, Kansas, adopted a sabbatical policy in 1997. The policy provides for three months of leave, with full pay, after five years of service. At first, some congregational members opposed the policy; paying a church worker for what appeared to be three months of absenteeism did not seem logical. "How will this benefit the congregation?" and "Won't the church worker just use this time to seek out another call?" were common questions.

The Sabbatical Experience

My first step in determining a direction for my sabbatical was to pray. For nearly a year in advance, I prayed for God's guidance. I also enlisted the help of our prayer ministry team at Trinity. As I prayed, visions for direction began to form, and I discussed these with my Senior Pastor. Missionary work appealed to me, so I pondered the thought of going overseas to assist a missionary team for the full three months. My senior pastor gave me wise counsel, however, and suggested I leave time for the processing of my experience. (He had taken his sabbatical in the fall of 1997.) Another vision was simply to spend time with family and personal time in retreat with God. After much prayer, and encouragement from those around me, my main goal for sabbatical became the need for rest. I also felt the need to reevaluate my ministry goals and how I was accomplishing those goals.

My next step in preparing for sabbatical leave was to provide for the continuance of ministry. I involved the current volunteers working in youth and children's ministry, giving them a chance to lead more often and to put to use the skills they had been developing. Preparing for sabbatical became a real test of my ministry; had I truly trained and equipped the lay volunteers to do

DCE Expressions
Deb Moore, Trinity Lutheran Church, Mission, KS

the ministry at Trinity or built the program on my skills and personality?

Time Away

The actual focus of my sabbatical became three-fold. My first priority became spending time in personal retreat. This was my “God time,” time to be away, to be quiet, and to listen for His voice. I chose to stay at the Hollis Renewal Center in Bonner Springs, Kansas. I spent time in Bible study and prayer, relaxing, and hiking in the snow. During that time God led me to Scriptures such as Zephaniah 3:17: “The Lord your God is with you, He is mighty to save. He will take great delight in you, He will quiet you with his love, He will rejoice over you with singing.” I felt God was telling me to become quiet, mentally and physically, and simply rest in His presence.

Second, I went to Peru on a mission trip sponsored by Missions International. Our team led training workshops for youth and children’s leaders in Lima and Juliaca. As a result of my trip to Peru, I am now godparent to a sweet, soft-spoken, 17-year-old named Magno. He has been a Christian for about a year and spends much of his time at his pastor’s home, where he has become a part of the family. When I left Peru, Magno was getting ready to travel on his first missionary journey into the Andes Mountains to reach Christians separated by distance and those with no pastor. God used this experience to re-confirm my call to ministry with children and youth.

Third, I served as a volunteer with

Habitat for Humanity in the Florida Keys, an opportunity I learned about from an *LCMS Reporter* article. Habitat for Humanity brings needy families and communities together with volunteers to build decent, affordable housing. Hurricane George struck the Keys in September 1998; the people who live there are still recovering from the devastation. I feel strongly about leading by example, so I chose the Habitat for Humanity project as a way of communicating to my youth the importance of service.

Communicating with the Congregation

While on sabbatical I kept in communication with my congregation through articles and updates sent out in our weekly newsletter. The mission trip to Peru seemed to create the most interest within the congregation, and upon my return I mailed out a large display of pictures. I have also had opportunity to lead several Bible classes and share my sabbatical experience. As a result, Trinity has become more excited about missions and the possibility of becoming a “sending congregation” rather than a supporting one. Sharing my sabbatical experience has led me into the community as well. Recently, I spoke with a Spanish class at a Lutheran grade school, and I have been invited to speak to a philanthropic women’s group.

Re-integrating a Life Change

Before my sabbatical I prayed for rest and a reconnection to God. I also prayed for clarity in vision for ministry. I feel God answered my prayers through

my experiences. God used my sabbatical time to rekindle my passion for missions and allowed me to serve in extraordinary ways. I'm just an ordinary person. It is God who made the travel and experiences extraordinary. Besides reconfirming my call to work with children and youth, God used my sabbatical experience to heal me, to help me defeat burnout, and to quiet me while listening for His voice.

I feel as if God is continuing to call me into a closer walk with Him. I am a planner. I plan, organize, and decide how things will get done, but I realize that often times I count on me rather than on God for the finished product. I have recently thought it quite ironic that while working in the church it is sometimes hard to find God; let alone spend time with Him, listen to Him, and be quiet

before Him. Would things be different in a secular field? In the church I assume that God is present and take that for granted. God is continuing to use my sabbatical experiences to show me where my focus needs to be—on Him. I am learning in a new way to *seek first His kingdom and His righteousness* (Mt. 6:33).

Upon my return home many people asked me what I learned. My reply to them was, "How do you measure spiritual growth?" I am walking more closely with God and listening for His voice, habits that now help me bring the sacred to the mundane. I can truly say that my sabbatical changed my life, and I do not want to go back to the old me.†

"Bad teachers do not touch me; the great ones never leave me. They ride with me during all my days, and I pass on to others what they have imparted to me. I exchange their handy gifts with strangers on trains, and I pretend the gifts are mine. I steal from the great teachers. And the truly wonderful thing about them is they would applaud my theft, laugh at the thought of it, realizing they had taught me their larcenous skills well."

Pat Conroy, *The Lords of Discipline*

The Gift of Giving to Others

It is amazing how the Lord uses us in simple ways each day to share His gift of love for each of us. I never really was convinced that “the best gifts come in small packages,” but I’m ready to change my mind. Think through your experience of the last few days. How many times did God’s love, care, and forgiveness of us come in small, even insignificant ways? If I am sensitive to what is happening around me, I am always amazed at the presence of the Lord in so many wonderfully small ways!

I Peter 4: 10 speaks directly to the point: “each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” Let’s put more flesh on these words as we look at nine simple ways to share our love and concern for others:

1. **The gift of listening.** Try giving this to someone in need. No interrupting, no daydreaming, no planning your responses. Just listen. And then respond with words and gestures of affirmation, rather than words of advice and direction.
2. **The gift of showing affection.** Be generous with your hugs, gentle squeezes of the hand, back rubs, and firm handshakes. Let these tiny actions demonstrate the love inside of you for others.
3. **The gift of a cheerful note.** Put “love notes” around your classroom, home, office, neighborhood. Send a birthday, card, phone a friend on her birthday, send a happy e-mail to someone in your address book. The simple action of a cheerful note can be a great strength and affirmation to those about you. Do you like to receive notes? Then send some to others also.
4. **The gift of laughter.** Laugh at least once an hour, and more on Fridays. Cut out a cartoon and put it on your office/classroom door. Save a clever article and send it to a friend. Have a “one liner” ready for the next child who talks to you. Have a “joke of the day” ready for people who need a laugh. It will brighten their day—and it will do wonders for you also! Laughter is internal jogging. Jog constantly!
5. **The gift of a compliment.** A simple “I like your tie” or “good lunch” can be of great value to those who may feel they are being taken for granted. Even cafeteria workers and sales people need words of encouragement!

6. The gift of a favor. Just for the fun of it, clean up the kitchen, straighten out the staff room, run an errand, answer the phone. Little things do mean a lot!

7. The gift of leaving someone alone. Sometimes it's best if we just do nothing at all for someone. We all need our "alone" time. Be sensitive to those around you who need solitude rather than all of your good advice.

8. The gift of a cheerful disposition. Work at being cheerful around those you love—and even around those you really don't care for! Remember, the Lord does love a cheerful giver, but He also loves an uncheerful giver! Choose cheerful! It makes you, and those around you, cheerful as well.

9. The gift of saying "thanks." For the next 24 hours, consciously express gratitude to everyone who does something for you, no matter what. Focus on

expressing gratitude to those around you, very intentionally. "Thanks" is a powerful word, a joyful affirmation, a wonderful encouragement.

10. The gift of prayer. Pray for loved ones and let them know you are praying for them. Leave a prayer on their answering machine, drop them a prayer note, ask a friend to pray with you during the coming day.

And continue to celebrate the gifts that you have been given, especially the gifts of those around us. It is the simple things that make life worthwhile. We continue to thank God for the gift of life, of love, of forgiveness, and for the Community of Saints which He gathers around us so that we can support and enjoy each other in faith.

Continue to share the Gift of life with others—all in the name of the healing Christ! †

Rich Bimler's new book, *Let There Be Laughter* (Concordia Publishing House), co-written with his son Robert Bimler, shares stories of faith, encouraging Christians to live lives of "holy hilarity," celebrating God's love and forgiveness in their daily lives. Included in the book are several pieces reprinted from Rich's columns for *Lutheran Education*.

Secondary Sequence

by Kevin Dunning, Faith Lutheran Junior and Senior High School, Las Vegas, NV

After Columbine

The secretary had that look. “Do you want to talk to this parent? He’s not sending his daughter to school because he says someone is bringing a gun to chapel tomorrow.” With those words I knew that the Columbine tragedy had come to our Lutheran high school.

I spent the next few hours on the phone trying to run down the source of the rumor. The effort yielded minimal results. Many eighth graders seemed to know about the story and it was spreading like wildfire, but no real source could be identified. My phone at home rang through the night with anxious parents and students calling to find out what was happening. The truth was I didn’t know. It’s hard to be reassuring when fact and fiction seem to blend.

We called the police. They agreed to a very visible presence on campus the next morning. We limited access to the building to just one door and made all the students walk a gauntlet of watchful teachers and administrators. Police officers walked the halls and patrolled the parking lots. When chapel time came, we prohibited students from carrying bookbags or wearing jackets into the room.

We hold two chapels, one for middle school and one for high school. The middle school chapel was first, and the tension in the room was palpable. I spoke to the students prior to the start of chapel. A show of hands indicated about half of the students had heard the story. I explained the procedures we had in place. Our counselors were available to students who felt stressed. I encouraged students to let an adult know if they saw or heard anything related to the rumor and closed with prayer. Tension seemed to be easing. Then it happened. As one of our student chapel leaders returned to her seat, she inadvertently pulled a microphone stand that sat on a shelf down on her head. It put a half-inch gash in her forehead, and she bled profusely. It was almost ironic. We had to carry a student from chapel covered in blood. Fortunately, few students were in the hallways as we walked her to the office.

During senior high chapel, we went over the same information and this time made it through the service without drawing blood. The worst seemed to be over.

Following middle school lunch, I found three students in my office. Two eighth grade boys had sat at a table of sixth grade girls. When asked why they were sitting there, one boy replied that they had no friends and were going to bring bombs to school the next day and blow up the school. Apparently my talk at chapel had not had

the resonance I had hoped for. After interviewing the boys, it was determined that the one who did the talking (he already had some serious discipline issues) would need to be withdrawn. The day concluded without additional incident.

A few weeks after the Columbine tragedy, a young man walked into a local grocery store and killed four people. Several others were injured. It turned out that he had spent a little over two semesters at our school, a fact the television news reported prominently in the aftermath because they had access to an old yearbook picture. Not so long ago another of our students committed suicide.

All of these incidents underscore the need for our schools to have appropriate crises intervention and response plans. We have worked with local authorities to make sure they are familiar with our facility. They have developed a strategy for dealing with hostage or violent situations at our school. Our crisis response plan creates a management team for responding to any crisis. It accounts for communication with our school families as well as with media representatives. Counseling resources, both internal and external, have been identified. Procedures for fire drills, chemical exposures, bomb threats, acts of violence, earthquakes, and suicides have been outlined. Staff development activities will help our teachers become better skilled in helping students and

themselves in responding to a crisis should one occur.

In conversations with other Lutheran high school leaders, it was clear that our schools were not immune from these post-Columbine events. This side of heaven, Satan will have success with some people in leading them to destroy life. Our task as educators is to be vigilant—to not assume that because it didn't happen to us, it can't happen to us.

The typical Lutheran high school is populated with students whose parents send them there, among other reasons, because they believe the environment is safer than in public schools. Experience tells us they are right. The power of the Gospel mutes many an evil thought, diminishes our sinful tendency towards violence, and means our schools have more loving, concerned students. But experience also tells us that even in the most nurturing of our schools, there are students that walk the halls each day with no meaningful interaction with other students or teachers. In those students, Satan has a much freer hand with which to work.

Months after the Columbine tragedy we still grieve for the families who lost loved ones. We can still rejoice in the witness for Christ that Cassie Bernall gave before she was called home to her Heavenly Father. But let us not forget that as educators, we must learn from this experience so that in a world filled with sin, we can be ready for even the most dreaded of its consequences.†

What's in a Name?

It's the beginning of the school year again. Not too many weeks ago, each of us was struggling with learning the names of all the children before us. What a challenge! Yet names are important.

Even with my university students, I challenge myself to know the name of each student by the end of the first evening. Knowing a student's name or a parent's name demonstrates that you care enough to expend energy to learn that name.

Learning from God

God, through the prophet Isaiah, gives us the model for knowing names: "I have summoned (or called) you by *name*, you are mine" (Isaiah 43: 1). What an important concept! The real concept here is that of being chosen. The children of Israel were specially chosen by God—and so are we. We have been chosen to do His will and to minister to the young ones among us.

The notion of being known by name is the important concept in Isaiah 43. The fact that we are each known by name at the throne of heaven is a powerful picture of intimacy. It indicates that we are far more than a number or a statistic in God's eyes. He has an incredible list of names to remember. He has a matching number of faces to which to connect those names.

From my perspective, I'm not impressed by the fact that God knows the names of others. I'm focused on the fact that He knows *my* name. That means that He and I have a personal relationship. He cares about *me*. He knows *me*.

Being Known by Name

When I was a very small child, I accidentally learned about the importance of being called by my name. Neither my pastor nor I realized what was happening. It was just a happy accident. Let me tell you about it.

Pastor Bickel was an eloquent preacher who made the King James version of the Bible come alive. He did this not by "translating" it into the vernacular of the farm community in which he ministered, but by using that same formal language of King James in his everyday speech and in his sermons.

I learned to listen to those sermons because I was convinced that he was talking directly to me each Sunday. He laced his sermons with the word "surely," one of his favorite words. And also a homophone for my name!

As a toddler, all I knew was that I was hearing my name. I didn't

understand that it had another meaning. What I heard was a pastor saying my name each Sunday from the pulpit. What I internalized is that I must be important to God if His “stand-in” used my name so often.

So I was being taught lessons the pastor never planned. I was building a relationship with my Lord based on a happy accident.

Being Intentional

But it doesn’t have to be just a happy accident. It can be intentional. Not all children will regularly hear their names in a sermon. But all children *can* hear their names in the classroom.

All children need to know that they are individually important to their teacher. Just like Pastor Bickel, each of you is a stand-in for God because you teach children *about* God. Your actions and words are powerful. Your actions and words matter.

Applying the Learning

So what does this mean for your classroom? Or mine? How do I learn the names of students I see only once a week? How do you remember the names of not only the children but their parents, too? Is this hard work really necessary? *Yes!*

We all heard our own name early as an infant. That name was important and taught us to attend to and respond to the person using that name. For each of us, our name is inextricably tied to our personal identity. Our name is a

metaphor for the real person that we are.

God knows not only our name but also the real person that name represents. And that’s our real challenge, too. It isn’t enough to know a child’s name. It also matters that we know that child—really *know* that child. What are the child’s interests? What piques the child’s curiosity? What is unique about that child’s personality? Can you come up with three adjectives to describe each child in your classroom?

Children need to know that they matter to you, that they are known as individuals, not just as members of the group. That means knowing not just their names but something about their interests and preferences. It means honoring those preferences whenever possible. It means respecting the child and the child’s perspective. It means knowing and intuiting the child’s rhythms and needs.

Being a Stand-In

Children, especially young children, learn more from who we are and from what we do than from what we say. Children watch us and learn how to interact with others. Children listen to us and learn how to encourage others.

Children see us and see through us. What they are really experiencing is a stand-in for the Savior. Our actions, attitudes, and words are a living stand-in for the Savior about whom we teach.

So what are you teaching? What are the children learning about Jesus through you? †

A Final Word

By George C. Heider, President

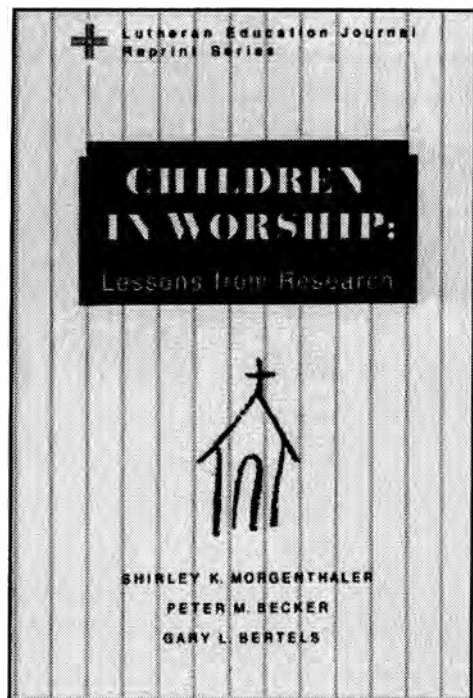
Seizing the Moments, One at a Time

It was the first time it happened that really hit hard. Four years ago, when I first arrived in River Forest, a freshman woman came up to me and introduced herself as the daughter of a classmate of mine. Yes, it had been a few years since we graduated, but surely not enough for someone my age to have a child in college! Then this year it happened again, only in a slightly different way. Among the eleven new members of the faculty installed at our Opening Service was a person whom I had taught as an undergraduate. Impossible!

Albert Einstein was more right than he may have realized when he theorized that time is relative. So also for teachers. In the first year everything is new (and so hard), and time crawls by. Each year's students are unique, to be sure, and there are memorable highlights, but with the passage of years there seems a certain acceleration in clock and calendar. At worst, one can become the proverbial professor who taught not forty years, but one year forty times. Even at best, it is a real challenge to stay fresh and to recall constantly that this year is the first time that *these* students have encountered the material at hand under my tutelage.

Given our very human tendencies as teachers, it is always worth reflecting how the Master Teacher, who was "like us in all things except sinning," dealt with the same issues. For one thing, he focused with extraordinary care on the needs of the individuals whom he was teaching in a given situation. Thus, for example, his words to the rich young ruler were substantially different from those to the Syrophoenician woman. But he also conducted his ministry with a constant sense that the available time to teach was limited. This did not make him humorless or task- (as opposed to people-) oriented. But it did mean that he never let a teaching opportunity go by without pointing past the specific situation to the basic issue of how one relates to God and others.

To steal a line from a former prof of mine, Jesus did more than *Carpe diem* (seize the day). Even more, he was concerned to *Carpe Deum* (seize God). And still, no doubt, the time flew by.†



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Children in Worship is an ongoing project of CenSCED, the Center for the Study of Children's Ethical Development, at Concordia University, River Forest, Illinois. This research attempts to determine the ways in which congregations support the spiritual formation of children in their midst. The study has included 100 congregations across the United States in the three major Lutheran denominations.

Religious educators, worship planners, early childhood educators, and individuals interested in the communication of religious concepts to children will find this book valuable and instructive.

**By
Shirley K. Morgenthaler
Peter M. Becker
Gary Bertels**

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